

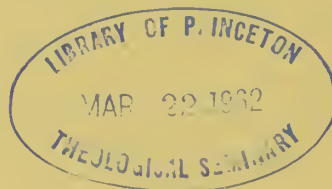
THE CHRONICLE

OF THE



LONDON MISSIONARY SOCIETY

1896



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CENTENARY YEAR

THE CHRONICLE

April 1895.

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OF THE

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SOCIETY

No. 50.—NEW SERIES.]

FEBRUARY, 1896.

[PRICE ONE PENNY.]

CHINESE ANTAGONISM TO MISSIONARIES.

IN an article by the Rev. W. Ashmore, D.D., of Swatow, published in the *Chinese Recorder* for November, this veteran missionary undertakes to answer the question: "Is this antagonism against the missionary because he is a missionary, or because he is a foreigner?" and he gives some strong common-sense reasons for believing that Chinese anti-missionary outbreaks are in no sense religious in their origin. He is writing with Protestant missionaries in his eye, and some of his remarks on missionary policy are more applicable to Protestants than to the Roman Catholics, who, by the secrecy of their methods, by the occasional high-handedness of their dealings with the officials, and by their plan of continually mixing themselves up with the lawsuits of their converts with heathen neighbours, have in some instances awakened a feeling of very strong resentment against themselves in the Chinese mind. It is rare to find Protestant missionaries, however, who either court secrecy in their work, or who attempt to interfere in legal proceedings which are not connected with religious persecution. Indeed, an English missionary, even if he were minded to carry things with a high hand in dealing with mandarins, would find his consul would give him no

assistance, but would at once check him. Dr. Ashmore begins his article by quoting an objection often heard from the lips of those who criticise missionaries: "But in preaching their Gospel of Salvation the missionaries may run across the popular view of idol worship, and ancestral worship, and of Confucianism in so far as it is a religion." "Yes," he replies, "there is that possibility. But here let the missionary be heard in his own defence. It is assumed commonly that missionaries go smashing around like a bull in a china-shop, thrusting and punching in all directions, as if bent on giving the greatest amount of annoyance possible. That is a calumny. It is true that, now and then, here and there, may be found some ill-balanced, ill-tempered talker, who violates the rules of common missionary courtesy, but these are few in number and feeble in influence compared with the body of solid, sober, and sensible missionaries. Now note what we affirm in connection with them. Their moiety of influence, though defective so far as it goes, has not sufficed to stir up the anti-missionary feeling that has been manifest in these recent years. Why saddle the missionary body with such an awful charge as would make them all out to be ill-bred and inconsiderate disturbers of the public peace?"

"It is said that it is the missionary's unpalatable doctrines which are at fault. Granting freely that the missionary has some truths to utter not in themselves acceptable, it must be admitted that even these are attended with other truths fitted to turn bitter waters into sweet, and they always go together. For a man to be told to repent, and to be told that he has something he needs to repent of, is not soothing to be sure; but to be told to repent for the reason that if he does so, for him the Kingdom of Heaven is at hand, and what occasion for irritation is left? The missionary is a bearer of good tidings, and unhesitatingly we affirm that the predominant staple of missionary preaching in China is just that."

Passing from the subject-matter of the missionary's preaching to the policy adopted by the missionary in dealing with the people, Dr. Ashmore writes:—

"We affirm that missionary policy is not to irritate, but to make friends; and the missionary going into the towns and villages does make friends. He is politic and civil; he is friendly and affable; he is courteous and dignified; he pays for what he gets, and soon finds he can get credit for anything the shops offer if he has occasion to ask it. In his preaching and argumentation he seeks to be fair-minded and to avoid arousing animosity. Animosity is the very thing he is most anxious to avoid. He wants to conciliate, to gain a candid and hospitable hearing for what he has to offer. He is not such a blunderhead as to spoil his own case by coarseness and vituperation. And yet, somehow, there is the anti-missionary feeling."

Where does it come from? How does it arise?

"It has a genealogy of its own, and the register is well kept. It is not a case of spontaneous generation, but of systematic propagation, and that by the same class of men—the Literati and the Yamen men. If these disturbers of the peace would keep their hands off, the missionaries would get along well enough with the villagers.

"Be it observed next that it is not zeal for their own religion that animates the Yamen underlings—*i.e.*, the lictors and policemen—who do the behests of a Chinese mandarin; nor is it wounded sensibility for the honour of Confucius that fires up these Literati to insatiate hate. The missionary may not have said a word about Con-

fucius. The charge is not made against him that he has. Note that point. And note another one along with it. Yamen officers and literary aspirants and 'expectant' officials are not given to religious sentimentalism; it would surprise themselves very much to have such a character imputed to them. They are not zealots, they are not even Pharisees. They are Sadducees. They do not trouble themselves about either angel, spirit, or resurrection from the dead. For such doctrines they have a supercilious disdain. If the common people are so stupid as to swallow such things, let them do it.

"So far as these specific notions are concerned the Confucian scholar does not care a rap. If occasion requires he can hobnob with a Parsee or a Shinto all day long. At the open ports he does not trouble his brain to ask what men believe. Nor would it be different in the interior if it were not that it is a foreigner that is doing it. It is the foreigner himself that he wants to keep out. If a native were to pass along the street telling a story about a resurrection from the dead of somebody who lived eighteen hundred years ago, the Confucian scholar would simply curl his lip and hurry on; but when a foreigner does the same thing his wrath is aroused. These foreigners! these hated foreigners! they have come here also. Missionaries they call themselves, but what is a missionary? Allow them to stay and others will come, and by and by we shall have consuls, and consuls will have gunboats, and trouble with the foreigners will begin. It is along that line that a true explanation is to be sought." A. F.

WEEKLY PRAYER MEETING.

THE weekly prayer-meeting in the Board Room of the Mission House is held on THURSDAYS, from 4 to 5 p.m.

At each meeting one of the Secretaries gives recent information of the Society's progress and needs abroad and at home.

At five o'clock tea is provided (a box being placed on the table to defray expenses), when opportunity is given for conversation with any missionaries able to attend.

The following gentlemen will preside at the meeting during February:—

February 6th.—Rev. A. N. Johnson, M.A.

" 13th.—Rev. G. Lawson Forster, D.D., Harecourt Chapel.

" 20th.—Rev. J. Johnston, Raleigh Memorial Church.

" 27th.—Rev. J. Wilkins, Marlboro' Chapel, Old Kent Road.

SECRETARIAL NOTES.

FROM THE FOREIGN SECRETARY.

THE conference of the Student Volunteers' Missionary Union at Liverpool on the first days of January was a tide-mark of a very significant kind in the religious history of the century. It was noteworthy not so much from the mere fact that hundreds of earnest young men and women assembled who had entered into a compact with each other and with God to hold themselves in readiness to go out to the mission-field if God should open the way for them to go—that fact is one to be profoundly thankful for—but it suggests far more than is at first sight apparent. These Student Volunteers came from all sections of the Protestant Church and from many countries. They represented a great company who were unable to be present, but who were united by the same pledge, and, unquestionably, they represented also a still larger company outside the circle of their special pledge, who have grasped with more or less clearness the great principle of personal obligation to Christ, and, in their measure, are striving to put this principle into practice. Moreover, these Student Volunteers are engaged in a great crusade, being determined to carry into all universities, colleges, and other places of education in every Christian land the great truth that Christ's claim is a personal one, and one which extends to the whole life and powers and means of those who are called by His name, and that the joy and honour of life are to be found in hearty and unreserved response to Christ's call. Surely such a movement is a sign of Christian progress of the most noteworthy and remarkable kind. It would not have been possible to have held such a conference in this country or anywhere else at the time when this Society was formed. Such an association would not have been dreamed of one hundred years ago. The Conference was not only a significant indication of the progress of Christian principle; it was assuredly a note of hope for the future. If such an idea of the meaning of Christianity lays hold of the heart and life of those who are in coming days to form the backbone of the Christian Church, we may expect to see developments of Christian energy and increase of Christian service to an extent never yet realised. The assembling of the Conference was a matter for devout thankfulness. The success of the Conference was so marked and unqualified as to give great encouragement to all its earnest promoters, and the Church in every section and in every land cannot but reap rich advantage from the movement as the days go on.

THE importance of developing our native ministry, and the need for a considerable increase in the grants made for the support of native evangelists, are being pressed upon the Directors from many parts of the mission-field, especially in the East. The halt in the Forward Movement has come at a point which will inconvenience and hamper missionaries in every direction, and it has already placed many workers in an exceedingly awkward position. They have been sent out to the field; they have now acquired the languages of the district in which they are labouring; they are in a position to begin active work, and they find themselves immediately checked by the want of means to employ the necessary helpers. One writes from North India:—"Give me half a dozen catechists, and I will work this district as it ought to be worked. After all, this would cost very little, and it would pay. Just now I know of three or four young men available—two from our Almora Mission—just coming out of the Bareilly Methodist Training Institution. Mr. Bulloch wrote me that these must find work in some other mission, as none of our missions have funds to employ them. The Board have granted me money for building a well, which I shall at once set about, but for the mission work you have as yet granted me nothing, and I've been at Mangari nearly two years. Most extraordinary. I am here, and have no money to work with."

Mr. Theobald's words express a feeling and describe a difficulty which has pressed very sorely upon others besides himself.

R. WARDLAW THOMPSON.

FROM THE HOME SECRETARY.

THE year opens with encouragement, and I am glad to think that the first note I have to write in 1896 will report that the Centenary Fund is now £90,384 10s. 5d., while the contributions for general purposes are a trifle in excess of the amount received under that head at the corresponding time last year. This encouragement should make us work with more vigour during the remaining weeks of the financial year, that we may have the joy of reporting a greatly increased income—sufficient for the present expenditure—at our meetings in May. There are still many churches in which we have not heard of any movement on behalf of this Fund. I beg to remind them that the Centenary Year is rapidly drawing to its close, and to express the hope that they will attempt something special for the great cause this year.

LET me again call attention to the Week of Thanksgiving, Self-denial, and Special Giving, which the Directors are inviting the churches out of London to observe from February 16th to 23rd. If we could secure again a sum of nearly £10,000 (gained by a similar week when the movement was first started), we should have done much to dispel our financial difficulties. Will all our friends and helpers interest themselves in the Week, and by personal solicitation get friends to observe it wherever possible?

I HAVE heard a third time from our good friend and helper, Miss Agnes Weston. Writing towards the end of the year, and enclosing a cheque for £35—part proceeds of a sale of work at the Royal Sailors' Rest, Portsmouth—she says: "You may be interested to know that the principal workers were seamen and marines of the Royal Navy, assisted by naval officers and friends, who wished in that way to testify their appreciation of, and interest in, mission work all over the world."

SOME of our friends have turned carol-singing to good account. One of them writes: "About ten of us went round on two nights before last Christmas, mostly, of course, to the houses of friends. We went in a large card, drawn up by an artistic member of the Band, stating that the carol-singing was 'on behalf of those who have never heard the good tidings of great joy,' and that all donations would be sent to the London Missionary Society and the Congo Balolo Mission; the two figures on the Mite Box were painted at the top. I only mention this in case any use could be made of it next year, as a suggestion to others to do the same elsewhere. We got £2 15s. altogether; 5s. was voted to a member's ship card, and the rest shared between the two missions."

YET another helper through the Centenary Convention. The minister of a church in the North, enclosing £5 1s. 6d., writes: "I could not accept the invitation to the meetings without making an effort for the funds of the Society. I have made a contribution, and got the church and congregation to aid in a contribution to the Centenary Fund. . . . I shall never forget the kindness of my host and hostess."

THE penny-a-week system is still advancing. A few days ago I heard of a London suburban church which, by adopting this method of collection, had raised over £40, half of which would be devoted as an additional contribution to the L.M.S., the other half going to Home missions.

FRIENDS would very greatly facilitate the execution of their orders for books, boxes, &c., if they would kindly write them on papers separate from those containing accounts of moneys remitted.

I HAVE to offer for sale Cassell's Illustrated Family Bible, handsomely bound in leather, at one guinea. It may be seen at my office.

ARTHUR N. JOHNSON.

PROCEEDINGS OF THE BOARD.

Board Meeting, December 17th, 1895.—Rev. J. P. GLEDSTONE in the chair. Number of Directors present, 64.

It was decided to appropriate the sum of £5,000 from the Centenary Fund to the erection of buildings urgently required in the mission-field.

It was arranged that in future the meetings of the Board should commence at 3 o'clock instead of 3.30.

The following resolution was passed on the future relation of the Society to the churches in British Guiana :—

"That the Congregational Union of British Guiana and the churches of the West Coast, Berbice, be informed that as the Colonial Missionary Society has now undertaken to render advice and help, as they may be required, to mission churches formerly connected with the Society in the West Indies, the Directors do not deem it advisable to send out a successor to the Rev. J. L. Green. In withdrawing thus formally and finally from any direct active participation in Christian work in British Guiana, the Directors wish to assure the churches formerly connected with the Society that this action has been taken only under a strong sense of responsibility to the larger claims of the heathen world, and that the Directors cherish a very sincere and deep interest in the welfare of those Christian communities which were gathered by the labours of the Society's missionaries, and sympathise with them in the difficulties and struggles incident to their present condition of poverty and depression."

The marriage of the Rev. J. H. Haile, of the Madagascar Mission, to Miss Annie Attwell was sanctioned.

Board Meeting, January 14th, 1896.—Rev. J. P. GLEDSTONE in the chair. Number of Directors present, 75.

The Directors welcomed Miss Smith on her return from Peking on sick leave, and bade farewell to Rev. W. Shadforth, proceeding to Shanghai.

The following offers of service were accepted :—(For 1896) Mr. T. Cochrane, of Greenock, as a medical missionary, and Mr. J. C. Pepper, B.A., of Sydney; (for 1897) Mr. E. H. Lewis (son of Rev. E. Lewis, of South India), Mr. A. J. McFarlane, B.A. (son of Rev. Dr. McFarlane, formerly of New Guinea), and Mr. W. N. Bitton (subject to satisfactory medical certificate); (for 1898) Mr. F. Payne (son of the late Rev. J. E. Payne, of Calcutta) and Mr. A. W. Anderson (subject to satisfactory medical certificate).

Miss Lillie Cousins, L.R.C.P. & S., E., was appointed to work in connection with the Margaret Hospital, Hankow.

The return to England in the coming spring of Mrs. Baylis Thomson, of Neyoor, was sanctioned.

FROM THE SECRETARY OF THE WATCHERS' BAND.

ONE would like to buttonhole some of the dear friends who are still outside our ranks, and quietly but very earnestly urge them to think out the meaning of some of the words of God, and to ask themselves some searching questions which it would be well for them to answer on their knees at the Throne of Grace. Take for example the following :—

"When I join in the deep yearning cry of the redeemed: 'Thy Kingdom come, Thy will be done,' do I really desire that my prayer may be answered?" "If so, do I recognise my responsibility in relation to the multitudes who are still 'in darkness'?" "In what way, then, am I striving to obey the Saviour's command to *all* His disciples—'Go ye into all the world, and preach the Gospel to every creature'?" "Am I using aright the precious privilege of prayer in relation to the extension of the Saviour's Kingdom?"

It is the aim of the Watchers' Band to deepen the interest of all its members in the proclamation of "the glorious Gospel of the blessed God" among all peoples, and to cultivate the spirit of prayer and of consecrated service in all those by whom the work of our Society is sustained.

In this helpful and inspiring fellowship of prayer there is room, and there is need, for the co-operation of all in our churches at home and abroad who long and labour for the evangelisation of the world. No more appropriate time for joining could be found than the present, and in no better way could sympathy with the missionary enterprise be manifested. Take your place, then, dear friends, as "Watchers," and give this movement your inspiring support.

OUR new library is calling forth many hearty expressions of appreciation, and the large demand for the books proves that it has met a very widely-felt need. If the issue continues at the present rate our existing stock will soon be exhausted, and the question of a further supply must be seriously considered. Several friends have kindly sent contributions of missionary works, which have been thankfully acknowledged, and we are indebted to Mrs. Blomfield, of Upper Norwood, for the very welcome donation of £1 to the Library Fund, in addition to the gift of two volumes. In reply to inquiries, I may say that, as the books have all to be issued in an uniform binding, and as suitable works can be obtained from the publishers in sheets on advantageous terms, gifts in money are preferable, and procure larger results for the same outlay.

As there appears in some quarters to be a little misconception regarding those for whom the Library is provided, it may be well to repeat that the privilege of its use is restricted to members only.

JAMES E. LIDDIARD.

NEW BRANCHES. COUNTRY.

<i>Branch.</i>	<i>Secretary.</i>
Bedford (Howard)	Miss G. E. Biss.
Bradford (Frizinghall)	Miss L. A. Ewens.
Clevedon	Miss S. E. V. Bailey.
Crandall	Miss A. A. Davies.
Ilfracombe	Miss L. Lewin.
Newcastle-on-Tyne (St. James)	Mr. H. G. Fletcher.
Newport, Mon. (Dock Street)	Mrs. K. Fawckner.
New Swindon (Sanford Street)	Mr. L. Perkins.
Royston (Fowlmere)	Miss J. M. Jackson.
Stoke-under-Ham	Mrs. Joseph Staple.
Streatham	Miss A. E. Bentall.
Thaxted	Miss M. Barnard.
Wellington	Miss N. Thorne.
Windsor	Mr. W. Waller.

THE OUTRAGE AND MURDER IN MADAGASCAR.

FULL details of this tragedy have reached the Mission House since our last issue, and are intensely painful reading. The insurrection, of which Mr. and Mrs. Johnson, of the Friends' Mission, were the victims, at one time threatened to involve several others. A spirit of sullen and bitter hostility to all Europeans seemed to take possession of the whole western countryside, and the lives of several missionaries belonging to various societies were endangered. Indeed it was only by hiding and by travelling by circuitous roads that some of them were able to make good their escape.

Originating in a dispute over money between two rival clans, a serious rebellious movement suddenly developed itself, and this, under the leadership of a few notorious evildoers, was directed against all isolated foreigners living on the western borders of Imerina. The prompt and decisive action of the French commander and the Queen's Government, who inflicted heavy penalties upon the rebels, soon quelled the disturbance; but it indicates a sad state of affairs which will have to be faced.

In forwarding the harrowing details, which we do not think it well to publish, the Rev. R. Baron says: "There is no question about it. The whole of this disturbance is neither more nor less than the old heathen, anti-European spirit reasserting itself. It has been silent for a time, and has even been wearing Christian garments, but it

has never actually been laid in the grave. It is, however, at the same time true that Christianity has taken far too deep a root in the land for any power that the old Malagasy heathenism may possess to be able to uproot it. The declared object of the insurgents is to get rid of the foreigner and of 'the praying.' Doubtless the churches here are now, and will be for some time, undergoing a process of sifting and of purification, so that, after all, the apprehended changes may turn out to the real furtherance of the Gospel."

Through the courtesy of Mr. Watson Grace, the Secretary of the Friends' Foreign Mission Association, we are able to reproduce portraits of Mr. and Mrs. Johnson. The portraits are excellent. The mission circle in Madagascar has lost two of its most honoured and best loved members, and the London Missionary Society equally almost with the Friends' Foreign Mission Association will sorely miss these devoted servants of Christ.

From *Our Missions*, the organ of the Friends' Foreign Mission Association, in which the engraving originally appeared, we extract the following biographical notice:—

"William Johnson was the son of John Johnson, of Clapton. His love for mis-

sions woke when a schoolboy at Ackworth. He was afterwards a teacher there, and thus gained useful experience for the Boys' High School at Ambohijatovo. A little later, in an architect's office, he learned how to build schools as well as to teach in them. He spent some years in Gloucester, and first went to Madagascar in 1871. Next year he married Lucy, eldest daughter of Joseph S. Sewell, our first



MR. AND MRS. JOHNSON.

[From a block kindly lent by the F.F.M.A.]

missionary in that island. He built the large mission hospital in Antananarivo just before his last furlough to England in 1892; but his time was mainly occupied in the training and oversight of teachers in the capital and country districts, or, more lately, in Arivonimamo. An all-round man, he was always ready to give practical help when needed; while few women were so apt as Lucy Johnson at nursing the sick or comforting the sorrowful. 'She was just like a mother to me,' was the frequent remark of the natives themselves, as well as of the younger missionaries.

"Only their youngest child, 'Blossom,' was in Madagascar with them, and she was killed at the same time as her parents. Of their three surviving children, the son is in Canada, one daughter at Girton College, and the other at Hertford."

YOUNG MEN'S MISSIONARY BAND.

THE meeting in the Mission House on December 13th was of peculiar interest. The Rev. Wm. Muirhead, D.D., spoke of China as it was in 1847 and as it is at the present day. Dr. E. P. Turner, M.R.C.S., L.R.C.P., one of our earliest members, who has since left for that country, spoke of the work to which he was looking forward there. It was inspiring to see the emotion depicted on the veteran's face as he cordially grasped the hand of the young recruit and devoutly wished him God-speed in his new sphere of labour. "I envy you," he said, "on account of the grand prospects that open out before you in China." Mr. Arnold Pye-Smith took leave of Dr. Turner in the name of the Band, which thus loses one more of its most devoted workers at home to add to the number of its representatives abroad, Dr. Turner being the tenth member who has thus gone to the front.

IMPORTANT TO Y.P.S.C.E. SECRETARIES AND OTHERS.

IT has been decided to hold a meeting of officers of Endeavour Societies, Christian Bands, &c., in the Metropolitan District, to confer as to the best methods to be adopted to bring these and kindred societies into closer touch with the work of the L.M.S. and the Young Men's and Young Women's Missionary Bands.

The executives of these Bands are also desirous of securing the presence at this meeting of delegates from churches not yet represented by their members, as it is their aim to be in touch in this manner with every church in and around London.

The meeting will be held in the Board Room of the Mission House, 14, Blomfield Street, E.C., at seven p.m. (preceded by a tea and conversazione in the Museum from six p.m.) on FRIDAY, FEBRUARY 21st, when a thoroughly representative gathering is looked for.

ENCOURAGING FIGURES.

AT the last meeting of the Board of Directors, Mr. Albert Spicer, M.P., Treasurer of the Society, laid upon the table a valuable set of returns intended to show what the churches are now contributing, and what is still required in order to meet existing liabilities. Mr. Spicer desired to bring home to the hearts and intelligent interest of the Auxiliaries throughout the country the actual position in which the Society stands, and to present the figures in a form calculated to facilitate an answer to the question: Are the churches equal to the responsibilities to which the Society is pledged?

To accomplish this he called to his aid a friend who, with one or two assistants, devoted several weeks to the careful working out of the necessary calculations and the embodiment of these in schedules. The schedules show what each church has given in the shape of ordinary contributions, *apart from legacies and donations for special objects*, during the past five years. They set the figures out to show: (1) what the contributions were for each year; (2) the average for the five years; (3) the amount each Auxiliary would have to pay as its proportion of the present expenditure of the Society; and (4) the difference between the amount actually contributed and that required to maintain the present operations of the Society and the present staff, including the sixty-five additional missionaries already sent forth.

Mr. Spicer pointed out that we have about 154 Auxiliaries. Some of these are co-extensive with an entire county. Other counties are divided into four, five, ten, or even twenty Auxiliaries.

He finds that if he takes those 154 Auxiliaries and ascertains what their average gifts have been, then takes the largest sum they have given in any one year out of the five under consideration, and, lastly, compares this with the expenditure for which the Society is responsible he discovers a state of things which is comparatively, satisfactory.

For instance, if 45 of the Auxiliaries would regularly give exactly the same as they have given in what stands out as their best year of the five, they would contribute their share towards the expenditure.

If 26 would give £10 a year more than in their best year, that would be sufficient.

If 20 would give between £10 and £20 more ;

If 24 would give between £20 and £50 more ;

If 16 would give between £30 and £100 more ;

there would remain only 23 that would have to give over £100 additional ; and when it is mentioned that one of these is Liverpool, it does not appear to be a very difficult matter !

Then as regards County Auxiliaries, take ———shire, for instance. That county might say : We cannot do more than we are doing if you talk of hundreds or thousands ; but if you say, "In 1894 you gave us £276 ; we ask you to give us £286," that would not be an impossible sum.

Now, we have in these figures clear proof that the Directors have not asked the churches to do more than they are able to do. "Of course it is impossible for me to look behind those figures," said Mr. Spicer ; "and yet, as I went through them, I had this feeling : our difficulties are due to the fact that our work is done too spasmodically. The men and women who can give £20, £30, or £40 only give those sums every now and then, when some special effort is made, instead of doing it regularly and systematically."

Of course, we cannot in any way dictate to our constituency. We know that changes take place in churches which make it impossible to keep up the standard of past years. But this is not a question of assessment. That is not to be thought of. It is only a method of pointing out to each Auxiliary what is required and how this may be done.

If the Society regularly received the sum indicated in these returns, the Board would be able, at any rate, to carry on with ease its present work ; and might even look forward with hope to being able at no distant date to accomplish the Forward Movement, and to send out the remaining thirty-five of the hundred new missionaries.



AN UNFULFILLED PROGNOSTICATION.

A VOLUME of pamphlets on China, to be found in the "Lockhart Library" at the Mission House, contains a remarkable vision of missionary progress. It is reprinted from the *Record* newspaper of January 1st, 1834, and is named "Supposed Abstract of the Report

of the General Missionary Society in 1870." Its prophetic insight was more sanguine than accurate, as the following extract will show. The report says :—

"Young men arose in numbers, and went forth animated by the Spirit of Him who came from a far distant country, and at infinite cost, for their salvation. They went, followed by the prayers, and assisted by the exertions, of those whom they left behind. The spirit of liberality was poured upon those to whom God had given wealth—the merchant began to trade, the manufacturer to work, and the author to write for Him. All who could go out in the missionary service at their own cost gladly did so, while those who could not were supported by the churches. Several wealthy churches set the example of supporting one missionary or more. The custom became general, and in a few years the number of missionaries averaged one to every congregation. Many opulent individuals provided for one, two, or three, according to their ability. Parents began to train up their children for missionary service, till it has become no uncommon circumstance for whole families, when grown up, to go out in company, after the parents who have trained them have been removed to a brighter world. And thus, at length, from various sources, Britain has now her 100,000 Christian warriors in the field."

"How long, O Lord, how long" shall it be before this expectation shall be realised ?



YOUNG WOMEN'S MISSIONARY BAND.

THIS Band, which was formed in October last, bids fair to be a real help in arousing the interest of young women in foreign missions, and especially in binding together such of them as are willing to take an active part in the different branches of work at home.

Every member on joining is asked to connect herself with some form of definite work for the Society. A fair proportion are engaged in collecting, others help with working parties, and some are willing to speak at young people's meetings. It is hoped that those who have not yet returned the forms sent them will soon do so, in order that all the London churches may be represented.

Letters from missionaries abroad, suitable for reading at sewing parties and Watchers' Band meetings, are in considerable demand. The Secretary (12, Ravensbourne Road, Catford, S.E.) will be glad if any friends of missionaries who receive such letters will kindly allow them to be copied for the use of the Band. The originals shall be immediately returned.



A MOST ENCOURAGING TOUR. LETTER FROM DR. GRIFFITH JOHN.

November 12th, 1895.

DEAR MR. COUSINS,—Here we are weather-bound, and likely to be so for the next twenty-four hours at least. I feel I can do nothing better than spend a part of the time in trying to give you some account of our visit to the districts of Tien-Men and King-Shan. Last year's visit was full of interest, and the visit of this year has not been less so.

Mr. Bonsey and myself left Hankow on the 29th ult., and reached Pah-tsze-nau, in Tien-Men, on the 2nd inst. Thus it took us more than four days to make a journey of about 120 miles. On the third day we reached the lake country, and found that the great floods of the year, concerning which we had heard so much at Hankow, had caused the water to rise to an unusual height. The several lakes were lost in one vast expanse of water, and we seemed to be crossing an immense inland sea. The boatmen were naturally anxious lest the wind should fail us. Fortunately, a brisk breeze sprang up just as we entered the mouth of the lake, which carried us right across, and soon after the sun had set we found ourselves safely anchored on the other side. I asked the boatmen how wide the lake was, and was not surprised to learn that it was more than thirty miles.

We anchored at a small place called Yü-kia-hang. No sooner did we anchor than the wind changed, and began to blow from the north. Before midnight it had risen to a hurricane, and the cold had become very intense. Early next morning I ventured outside. Whilst standing on the fore part of the boat, a rickety old house just in front of me began to swing to and fro, and before I had time to give it a second thought the whole concern was down about my ears. Fortunately, the structure consisted of timber and thatch, and so fell against the boat as to form a perfect pen, in which I found myself most snugly ensconced. Not a post nor a beam touched. When I realised the situation it appeared to me so ridiculous that I found it impossible not to indulge in a loud laugh, which, as I learnt afterwards, brought much relief to the folk inside the boat, who had heard the crash, but did not know what had become of me. No sooner, however, did I emerge out of the *débris* than I saw that the event might have had a very different ending, and my heart went out in gratitude to God for the deliverance. As the day went on the wind became more and more keen and cutting, and by bedtime it was so cold in our chinky boat that I felt there was nothing for it but to rush into my Chinese sack just as I was—clothes, boots, and all. In this way I managed to keep warm, but barely warm enough.

By the morning the wind had abated considerably, and we started for Pah-tsze-nau. It was pleasant to meet the converts once more, and to find that they were all standing

firm in the faith. Some were absent, having been driven from their homes by the floods, from which the whole district of Tien-Men had suffered so severely this year. The water had been in our chapel some feet in depth, but we were glad to find it dry again, and looking so neat and clean. Most of the afternoon and evening was spent in talking to the converts, preaching to the heathen, and examining candidates for baptism. The next day was Sunday, and it was a day not to be forgotten. We began by preaching to the heathen; we then had a delightful service with the Christians, at which ten were baptized, and the Communion was administered. We brought with us some simple remedies, and most of the afternoon was given to the work of healing. In the evening the door was thrown open once more to the heathen; and the day's work was closed with a prayer-meeting, which we all greatly enjoyed.

In former letters about the work at Pah-tsze-nau much is said about opposition on the part of the heathen. It is a joy to be able to say this time that the opposition has completely died down, and that our heathen neighbours are perfectly friendly. Our great enemy, Chen Yüen-tai, is quite cordial in his bearing towards the Christians. He has found out that the Gospel is good, and says that were it not for the opium habit he would join the Christian Church himself.

I was impressed this time with Pah-tsze-nau as a centre of influence. Being a market town of some size, and well situated, it is constantly visited by a large number of people from different parts of the district. Many go to the chapel, and hear the Gospel as preached by the native evangelist. Some purchase books, which they take with them to their distant homes. Four of the men baptized on Sunday belong to Tsing-tan, a market town just ten miles from Pah-tsze-nau. The four men are very satisfactory, but Mr. Yen King-tang, the leading man among them, is an exceptionally strong character. He told us that his thoughts were first turned towards Christianity by reading this year's Calendar, which gives the story of Moses and Israel's deliverance from the bondage of Egypt. He could not make very much out of it, but it arrested his attention, and when he came into contact with Mr. Yeh, our native preacher at Pah-tsze-nau, he found that it had prepared him for further instruction. If this man goes on well, he will become a great power for good at and around Tsing-tan.

Early on Monday we left Pah-tsze-nau for King-Shan. We intended to hurry on as fast as possible, but God willed it otherwise. When we reached Tsing-tan we found that the wind was dead against us, and that further progress was impossible. Mr. Yen King-tang and his three friends, who were baptized with him on the previous day, came to the boat at once, and insisted on our going on shore with them. We found Mr. Yen living in a fine, large house, and soon learned that he and his three friends are very well off so far as the things of this life are concerned. A crowd soon

gathered, and we preached in Mr. Yen's house for some time. The town of Tsing-tan is on the other side of the river, and two of the four converts are living there. Arrangements had been made for a service in one of their houses. We crossed the river, and tried to carry out the plan proposed, but found it impossible. The house was far too small, and we were compelled to go into the street and hold an open-air service. We preached for nearly two hours to a very attentive and respectful congregation. Nothing could have been more courteous than their treatment of us, and this is to be ascribed in a large measure to

native assistants and ourselves. In the evening we had another service in Mr. Yen's house, at which a few inquirers from Peh-ho-kou, a place about a mile off, were present. There are several at Peh-ho-kou who wish to enter the Church, but we thought it best to put off their baptism for the present. I am convinced, however, that the Gospel has struck a new root in the district of King-Shan, and that the next visit to Tsing-tan will be to the missionary a time of great rejoicing.

We left Tsing-tan on Tuesday morning for King-Shan. On our arrival at Tsau-shih, on Wednesday, we learnt that



NATIVE WORKERS IN CENTRAL CHINA.

Mr. Yen's personal influence at the place. One man interested me very much. In my sermon I spoke of Christ's power to save men from sin, and gave as proof of the fact some instances of the way gamblers and opium smokers had been saved in Hankow. This man, who was standing by my side, said: "That is my sin. If I could be convinced that Jesus can save the gambler, I would come and eat the religion too." I assured him that it was a fact, and exhorted him to come and try. After this we returned to Mr. Yen's house, where we found a very good feast prepared for the

seventeen of the converts had been there on the previous day to meet us, and to take us to Tsau-wu-kiai, a market town situated in the midst of the Christian villages. We had not to wait long before they made their appearance again, bringing with them four chairs for the two native assistants and ourselves. We were glad to see them; and they were evidently greatly delighted to see us. We started at once, and enjoyed the walking and riding immensely. The day was lovely, and King-Shan is a charming district to visit and work in. The ground is high, and the air is crisp and

bracing—a perfect contrast in every way to Hankow. As we drew near Tsau-wu-kiai we were met by a number of Christians who had come out to welcome us. We were taken into the house which the Christians themselves have bought for holding meetings and other church purposes. There are other houses on the ground bought by them, but this is the largest. The ground and houses, which have cost them about 120 dols., have been made over to the Society. Having done so well themselves, we feel it to be our duty to help them to put the house in order.

No sooner did we enter the house than a great crowd of outsiders followed. They were determined to see and hear us, and every effort to put them off only made them the more eager, so we had to go and preach to them. It took a long time to satisfy their eyes and ears fully. The curiosity of all was great, but there were no signs of viciousness. The rest of the evening was spent in receiving the converts and examining the candidates for baptism. We examined twenty-three in all, and then sat down to tea. It was nine o'clock, and we had taken nothing since the early morning.

One of the candidates interested me greatly. His name is Hwang Sü-cheng, and a native of the Mien-Yang district. I asked him when he had heard the Gospel first. "More than ten years ago," was the reply. "From whom?" "From you, sir," was the reply. "Where?" I asked again. "In the streets of Lou-tsei, in the district of Mien-Yang," was the reply. He was asked to tell us all about it. Then he told us of my visit to Lou-tsei many years since, how he heard the Gospel on the occasion, how he received the truth with gladness, and how he resolved there and then never to worship idols again. It was worth going to King-Shan if only to hear Mr. Hwang's story of the way he had been brought to God. He is living at present at Yang-hing, a market town, about ten miles away from Tsau-wu-kiai, where he has been the means of influencing a number of people who are now seeking admission into the Church. The believers there are talking about buying a house with the view of converting it into a chapel.

On Thursday morning we started for the Chang village, where we had a service and fourteen baptisms. After the service we sat down to a sumptuous feast, prepared for us by Mr. Hung, one of the most earnest and warm-hearted converts in King-Shan. We then went to the Tang village, where we had another service and twelve baptisms. Here we had to consume another feast. We then returned to Tsau-wu-kiai, hoping to rest awhile, and thus have a quiet service with the converts. But there was no rest for us. Our heathen neighbours came in crowds to see and hear us, and we were compelled to preach to them for about two hours. Having satisfied them, we had our service with the Christians, at the close of which twenty-nine were baptized. This was a very laborious day in many ways; but the joy of it was unspeakable.

(To be continued.)

THE LIVERPOOL STUDENTS' INTERNATIONAL CONFERENCE.

THE December CHRONICLE gave a forecast of this Conference; now it is an accomplished fact, and our readers will be glad to have a brief account of the proceedings. Truly a grand gathering! Have representatives of twenty-four nations ever before assembled under one roof for several consecutive days, for the simple purpose of inciting each other to greater zeal in bringing the world to the feet of Christ? Add to this the fact that those so gathering were young men and women fresh from college, many of them full of honours, others still working hard to pass through their course with distinction, and one realises that the speakers who referred to it as a unique and august assembly were not exaggerating the importance of the occasion.

The number of delegates was between eight and nine hundred, but the attendance at the great public sessions in the Philharmonic Hall was always over two thousand, the townspeople of Liverpool not being slow to avail themselves of the inspiration such meetings could not fail to afford.

The Conference began with a conversazione on the evening of Wednesday, January 1st, held, by kind invitation of the Y.M.C.A. Committee, in the Upper and Lower Halls of their Institute. The Committee throughout contributed largely to the success of the Conference by placing their commodious premises at the disposal of the students, and making all possible arrangements for their convenience.

Words of welcome and cheer were spoken at the preliminary meeting, which was a fitting preparation for the steady work of the three succeeding days. It is impossible here to give a detailed account of the meetings, or even to name all the speakers. Briefly, each day began with a prayer-meeting at 9.30, when the key-note was struck by an earnest address from Mr. Burroughs (C.M.S.), Mr. Meyer, or Mr. Macgregor.

Sectional meetings to discuss different phases of mission work, or the work of different societies, or in the various fields, followed; together with special meetings for ministers, for business men, and for professors and tutors, all the various rooms of the Y.M.C.A. and Y.W.C.A. being called into use; meetings for schoolboys, for schoolgirls, and for ladies were convened for special times, and were found helpful. The sectional meetings gave opportunities for many missionaries and home leaders of foreign mission work to speak words of cheer and counsel, and to give much useful information. The L.M.S. was well represented by our Foreign Secretary and a goodly band of missionaries, many of them veterans.

A full morning had earned an interval for luncheon, when the delegates were invited to various cafés by generous friends of the movement, and on Friday all met in St. George's Hall, by the kindness of Sir George Williams, who,

however, was unable to be present and take part in the friendly speech-making.

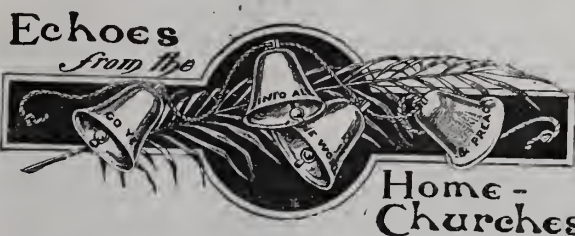
The afternoon was given to a great public meeting in the Philharmonic Hall, with several inspiring speeches from such leaders as Dr. A. T. Pierson, Mr. C. T. Studd, Mr. Eugene Stock, and many more; and the evening saw a similar noble gathering. Between these meetings most of the delegates found time to visit the Literature and Chart Exhibition, where the chief publications of all the missionary societies were on view, with a fine collection of diagrams setting forth the needs and claims of the heathen world, while the bookstall was well stocked with books and pamphlets for sale.

One or two meetings claim a special word. Many felt that no occasion was of such thrilling interest as the great gathering in the Philharmonic Hall on Saturday morning, when all the foreign delegates sat before us on the platform and were formally welcomed by the Conference. Formally, we say! But, indeed, there was nothing formal in the ringing cheers that burst from the body of British students in their eagerness to give a right hearty welcome to their brothers from over sea. And as Frenchman and German, Chinaman and Jap, with many more, rose to tell briefly how the foreign missionary idea was taking root in their colleges, or simply repeated John iii. 16 in their own tongue, one's heart thrilled with thankfulness that in the midst of political disturbances unity in Christ was drawing the world together. At the Saturday evening meeting the deeply interesting report was presented, and then the duty of giving was set forth, and, after prayer and stirring addresses, promises were asked for. To meet the year's work £900 was needed, but the written promises handed in amounted to £1,600, part of which will therefore be used to help the students in Australia and on the Continent of Europe start S.V.M.U. work.

The Sunday afternoon meeting was of a novel character, for no less than thirty brief speeches or "nuggets" were given by missionaries and by the student leaders of the movement.

And how shall we write of the closing meeting, Sunday evening? Impressions are not readily transferred to paper, but we may state that probably none left the hall that night without a deep sense that true-hearted devotion to Himself is what Christ asks of us. This, indeed, was the keynote of the Conference: Give your whole self to Christ; live by God's Word, and in the atmosphere of prayer; work in the power of the Holy Spirit. These were the oft-repeated lessons. It is in this spirit that the S.V.M.U. is working, and hence its living power. Let our churches rally round the volunteers, and in open-handed generosity consecrate their means to the Master's use, and the world will soon know His name, and the new watchword of the Union, "The evangelisation of the world in this generation," will be realised.

E. B.



A TOUCHING little account of village missionary zeal comes to hand. A Church Missionary Society lady, home on furlough, was staying in an isolated village in Essex. She was led to hold a little meeting in the tiny chapel (which has no stated minister of its own), to tell the village folk something about the darkness of heathenism and what the light of the Gospel has done for it. The villagers, who are chiefly brick-makers, are very poor, but they were so much interested in what they heard that night that they are doing all they can for the missionary cause. They hold a little missionary meeting once a month, at which a neighbouring minister gives an account of various L.M.S. stations, &c. Some of the villagers are subscribers of 1d. and 3d. per annum. One dear old saint gives 2s., for, said he, "it only means giving up the glass, and that is not too much to do for Jesus." The subscribers send upon an average 7s. 8d. a month, and six of them take in the magazine.

Is not this another instance of the true catholicity of spirit there is among the C.M.S. workers? For, indeed, the work is all one!

THE Courtenay Street Sunday School, Plymouth, has been holding a sale of work in aid of the Children's Centenary Gift. Much energy and enthusiasm characterised the proceedings throughout. The room was prettily decorated, and the well-laden stalls were presided over by lady teachers. At the opening ceremony the minister (the Rev. J. T. Maxwell) presided, and Mr. G. Whitley, the hon. sec. of the bazaar, announced that Sir Massey Lopes had sent a letter enclosing a donation of £1.

Mr. Whitley stated that during the past two years the school had raised £53 14s., and that they were all anxious to make this sum up to £100 as their contributions to the Centenary Gift by means of this sale and the New Year's cards.

Mrs. Maxwell, in declaring the sale open, said that it was a great joy to see that among the young people of their church the missionary spirit was growing, and she hoped that they would help this great cause, not only by these somewhat spasmodic efforts, but by continuing in well-doing.

The total receipts of the sale amounted to over £30.

THE *Liverpool and District Congregational Magazine* contains a practical and forcible article by Mr. G. C. S. Thompson on "The Forward Movement in Relation to the Centenary." In speaking of the temporary check which this movement has received, the writer points out that the "pioneer work is done, the languages are reduced to writing, the best routes are known, and the peoples are simply waiting to receive the teachers whom our Society cannot send out."

The causes of the halt in the Forward Movement "are to be found at home, in our social life, in our church life, and, most of all, in ourselves."

THE NEW CHURCH AT ANALAKELY'

ANTANANARIVO, the capital of Madagascar, possesses several ecclesiastical buildings of a superior type. The four 'memorial churches, erected upon sites famous in the



ANALAKELY CHURCH—GENERAL VIEW.

annals of Malagasy persecution, the Roman Catholic and Anglican Cathedrals and the Norwegian Church all occupy commanding positions, and are among the chief architectural ornaments of the city.

Formerly the native congregations were satisfied with very simple structures as their places of worship, but every year witnesses progress towards a higher standard, and not a few of the ordinary churches, built by the Malagasy themselves, furnish striking evidence of an improved conception of what a house of prayer ought to be. In a former issue (August, 1895) we gave details of the opening services of the new church at Analakely, a northern suburb of the capital, which lies on low ground to the east of the great Zoma market-place. Subsequently photographs of this church came to hand, reproductions of which are here given.

The church is constructed entirely of burnt brick and stone, and is very solidly built throughout of these materials, no sun-dried bricks being used in any part of it, or of its boundary walls or gateway. It consists of a nave 78 feet long, 36 feet wide, and 27 feet high to the wall-plates, with a shallow chancel recessed 6 feet and carried by a bold pointed arch. The north front, facing the Analakely plain, shows a lofty bell-turret with open arches, and crowned with a low zinc-roofed spirelet, 85 feet high to the finial. Two tall lancet windows occupy the central portion, and boldly projecting buttresses enclose the chief entrance and porch. Doublets of smaller windows are placed on each side of the main gable.

The church is also lighted by lancet windows on each side, and by a tall triplet window in the chancel. To relieve the monotony of the red brick in the interior, a large surface of

wall round the windows is plastered with lime, and can be hereafter ornamented. A deep gallery, with pierced tracery front, gives accommodation for about 300 people. At the chancel end is a massive stone platform, with steps in the centre and projections at each side, in one of which is the pulpit and in the other the lectern. On the upper central portion is the communion table and carved stone font; and at the end wall, under the triplet window, is an arcade of five recessed arches, in which the Ten Commandments, the Two Commandments, the Apostles' Creed, and several texts are illuminated, with diapered ornamentation in the head of the arches. The pulpit, lectern, communion table and platform, and arcaded railing are all in the beautiful native wood called *vambdana*, and have been very well executed by native workmen. The church presents a very light and cheerful appearance, the numerous windows being filled with cathedral-tinted glass, kindly presented by William Pilkington, Esq., Lancashire, England.

The church, with all its furniture and decoration, has been



ANALAKELY CHURCH—THE CHANCEL.

designed by Rev. J. Sibree, the missionary in charge; and all the woodwork and ornamental stonework has been carried out under his personal superintendence.



ANALAKELY CHURCH—NEARER VIEW OF CHANCEL.

A TRIP INTO THIBET.

THE last few months have been spent by me in the districts of Monsiary and Milam in connection with our work amongst the Bhutiyas.

As they are a tribe of travelling traders who never stay in one place for more than a few weeks together, our work amongst them, in order to be continuous, has to move too. So we try as far as possible to follow them in their journeys to and fro between the hot plains of Northern India and the high, bare table-lands of Thibet.

Up to the present, however, our work amongst them has been mainly carried on in the six months of the year which they spend in their summer quarters in Northern Kumaon. Here they enjoy the rare privilege of being permitted to cross the snowy mountains lying between Thibet and British India, and of carrying on their trade in the great closed land beyond.

Closed it undoubtedly is to all Europeans, but we wished this year to see whether, through our connection with the Bhutiyas, it would be possible to cross the passes with them, and so make our way to the great fair at Ganima, in Thibet, where they are accustomed to trade. By so doing we might not only be able to follow up our work amongst the Bhutiya people, but through them, as opportunity might offer, to reach and influence the Thibetans themselves.

For a guide we were happily able to secure the services of Har Singh, who has a wide and well-earned reputation amongst Thibetan travellers, especially those who go for the sake of sport.

When on July 12th we started from Milam our party

included Mr. Agnew and myself, two personal servants, the guide, and three other Bhutiyas in charge of our jippos. Of these last we took four for our baggage and two for riding, also one pony.

Just as we had our tents pitched at the close of the first day's march we noticed a number of fine-looking yaks descending the Thibetan side of the hill, evidently making for the same camping ground. They proved to belong to a Hunya and his wife, who were proceeding to Milam from Thibet. Later on, when they had arranged their camp for the night, they paid us a visit to ask for a little medicine, and were able to produce a pretty Chinese cup, too, in which to take it away. They were an interesting couple, and themselves showed a flattering interest both in us and our belongings.

The lady especially was eager to examine into the quality and uses of the furniture and fittings of our tent, and through our guide we were able, we trust, to satisfy her curiosity to a considerable extent. On leaving they were presented with a cake of soap as perhaps a trifling, yet not altogether inappropriate, offering.

Next day the work of the march began in earnest. The Bhutiyas, by starting before or soon after daybreak, are able to cross the three great passes which lead into Thibet in one day. We, however, were too far from the commencement of the first pass to attempt this, and so it was decided that on this day we should cross the first one only. This pass was the Unta Dura, over 17,000 feet in height.

Long before we reached the final ascent it was evident that we had now fairly entered the snow-world. Snow-covered peaks and glaciers lay all around us. Now and then we crossed beds of frozen ice and snow, but it was not until we commenced the descent on the other side of the Unta Dura that snow was encountered in any considerable quantity. The view from the top of the pass reminded one of Arctic pictures in books of travel, and it was difficult to realise that we were still in *India*. Both we and our jippos had many a stumble as we floundered through the deep snow down the hill-side, with the "white walls" and snow-fields glistening round us. After this we had to make a long "detour" before halting, in order to reach a spot where both grass and firewood were available. Here we spent a quiet Sunday, and on the following day recommenced our march.

It was a toilsome journey—for our jippos especially—but we were able in this way to avoid the second of the three passes, and so came out finally somewhere near the main route, at the beginning of the third and last. This, although not quite so high as the one we had escaped, still reaches the respectable figure of 18,000 feet, and to climb it was certainly a matter of toil and patience.

From the point we commenced the final ascent there was apparently no previous track, and the whole hill-side seemed to be covered with loose stones, which gave way beneath us

at almost every step. Half way up, however, we struck the regular path, and in due time reached the summit. It was indeed with a sense of relief that we gazed at last over the wide-spreading tablelands before us to where, away in the north, here and there, other snow-clad peaks were shining like the white tents of an army in the sunlight.

We had now fairly clambered on to the "Roof of the World," but we soon found that such a position, however interesting, had also its decided drawbacks.

There were absolutely no traces of cultivation, and, indeed, but little vegetation of any kind. Beautiful flowers, however, abounded, and on the lowlands there was often plenty of good grass. For us, however, the most striking and indeed most useful product was the stunted shrub, about 1 foot or $1\frac{1}{2}$ foot in height, which in Thibet does duty for trees, and which supplied us with all our fuel.

We had spent one whole day on the other side of the mountains, and were indulging the hope that we should now get through to Ganima without hindrance, when, on waking on the morning of the second day, our guide told us that during the night a Hunya had arrived for the purpose of stopping us. These were doleful tidings, but, as we observed the new arrival from without the tent, he seemed harmless enough, and was apparently quite engrossed in consuming the tea promptly provided for his refreshment. He had been, it seems, on his way to Milam to purchase food, but hearing of our arrival had come all the way back from the first pass to stop us.

We resolved, in spite of these marked attentions, to treat him with callous indifference, and to go forward as if nothing had happened.

So after breakfast we started for the day's march as usual, and left him still drinking tea with our guide.

Not rebuffed, however, by our coldness, he came on with the guide about an hour later, and we learnt that he had resolved not to leave us whilst we were on Thibetan soil, and that he had further intimated that we were to return with him on the following day.

Still we were not without hope of managing him.

The crisis came on the following morning. As we were about to start he came up and most graphically by signs, and verbally through Har Singh, explained to us that if we went on and were seen by the authorities in Ganima it would mean for him certain death, as he would be held responsible for allowing us to pass. We did not at first believe him, and still attempted to go forward. But it soon became evident that he was in dead earnest, and, if we had persisted in forcing our way, would doubtless have resisted to the death. Either, therefore, we must use violence and get rid of him or else we must turn back. As we could not consistently do the former, the only course open was to return. This therefore we decided to do, not, however, by the same road, but by what is known as the "Shikari" or "Hunter's" route. In order to make up for our disappointment, our

guide offered to take us to the top of a neighbouring hill, from which he told us a fine view both of the snows and of Thibet could be seen.

We were prepared for great things, but the reality far exceeded our expectations.

We were in the centre of the mighty mountains, and all the great peaks of the Western Himalayas seemed ranged around us.

We had in the morning sent our baggage jippoes ahead, intending to camp that night on the shore of a lake formed of melted snow from the surrounding hills. This lake had seemed only a short distance from the foot of the hill we ascended; but distances in Thibet are often deceptive, and we found we had at least a four miles' journey across the open plain before our camp was reached. Fortunately our friend the Hunya was hungry as well as ourselves, and with him behind them our jippoes came along at quite an unusual speed. The view that night at sunset on the shores of the lake was very lovely, and formed a fitting close to a remarkable day.

The return journey to Milam was comparatively uneventful. One day only was especially trying—that on which we recrossed the Unta Dura. A storm of sleet came on which made it bitterly cold, and which lasted until we descended into warmer temperature on the other side. We were able, however, to do a long day's march, and camped that night within easy distance of Milam, which we re-entered early on the following day—just a fortnight from the time of leaving.

Mr. Agnew left almost at once for Almora. It was necessary for me, however, to remain a few days longer before following.

During our stay in Thibet we had but little opportunity of forming any opinion as to the religious condition of the country. From what we could judge, in that part of the country lying between Koilash and British India, Buddhism and Hinduism seemed to be rather mixed.

We were, of course, much interested in what we heard of the huge monasteries for monks and nuns in different places, and of the great temples around Koilash, with their numerous lamps for ever burning, but we saw none of these things. If we may judge from report, Thibet is one of the most priest-ridden countries in the world. Each family, if possible, our guide informed us, supplies one of its sons to swell the great host of Lamas, and, with so many of its people thus directly interested in the maintenance of the present system, the fight with Buddhism in Thibet, when it fairly begins, will doubtless be fierce, and perhaps long.

One result of what we saw was certainly to enable us to realise more clearly the value of the work we are now doing amongst the Bhutiyas. Thibet for the present is undoubtedly closed; but through the Bhutiyas we have an opportunity of reaching and influencing its people which, under existing circumstances, is of unique importance.

The Bhutiyas have the privilege, which for years may still

be refused to all Europeans, of regularly visiting the country and of openly associating with its people.

In seeking, therefore, to lead them to Christ we are doing that which under God may not only result in their conversion, but be the means of great blessing to the dark, closed land beyond.

Hitherto our work in Bhot, at a height of 11,000 feet, has been carried on in tents, but this year a small bungalow has been commenced. It is in a good central position, and for future workers in this ungenial clime will be of essential service.

Much prayer is needed that this work, in which there are peculiar difficulties, may be blessed of God, first to the Bhutiyas themselves, and then to those who may be influenced through their means.

F. F. LONGMAN.

NEWS FROM OUR STATIONS

PERSONAL NOTES.

CHINA.—The reserve funds of the Mission Hospitals at Hong Kong have received a substantial addition (£1,350) from the estate of the late Dr. Richard Young.—Mrs. Stevens, of Hong Kong, has sent for acceptance by the Society a gold medal presented to her by the Hong Kong community for work done among the sick during the plague season in 1894.—Mr. and Mrs. Wells, of Canton, have made some interesting tours to the country stations. At Lung Mun there were quite a number of inquirers. In Fatshan there have been several baptisms, and in October two converts were baptized at Canton.—The Rev. Dr. Griffith John hopes to reach England in May.

INDIA.—The members of Hastings Chapel, Calcutta, of which the Rev. J. Levitt is pastor, have written, through their secretary (Mr. Harry H. Hopkins), congratulating the Society upon the attainment of its Centenary. In celebration of the event they have erected and opened a day-school, and are raising a contribution to the Centenary Fund. Mr. Hopkins reports that the various branches of church work are in a flourishing condition. Union Chapel also has marked the Centenary year by an extraordinary effort to increase their Pastor's Sustentation Fund, which has been remarkably enthusiastic and successful; and the Bhowanipur Bengali Church has also distinguished itself by carrying out the plan of a collection every Sunday morning for the Centenary Fund, which is extending over two years. "It is quite possible," says the Rev. J. P. Ashton, "that in this

extraordinary self-denying ordinance the Bengali Church is unique amongst all the churches of the L.M.S."—The members of the Benares District Committee have generously contributed Rs. 650 to the Centenary Fund.—In November the Rev. M. Thomas took part in a conference in celebration of the jubilee of the American Evangelical Lutheran Mission at Ragahmundry, in the Godavery district. Twenty-five years ago they had only one hundred church members; now they have 5,000, and the work is rapidly spreading, owing largely to the attention given to training the children. There are also signs of a movement towards Christianity among the Mala cultivators in Mr. Thomas's own district, Vizagapatam.

MADAGASCAR.—The Rev. C. and Mrs. Collins left Farafangana early in November for a short health visit to Natal.

AFRICA.—The Chiefs Sebele, Bathoen, and Khama, with the Rev. W. C. Willoughby, reached Cape Town on December 15th. Addresses of welcome were presented to them when they landed on the following day, and on the 17th they began the railway journey north.—The Rev. C. Phillips, of Graaff Reinet, Cape Colony, has decided to accept a unanimous and earnest call to the pastorate of the church at Johannesburg, in order to institute a Forward Movement there. The call was supported by the Executive of the Congregational Union of South Africa, and by the Colonial Missionary Society. Mr. Phillips has come to this decision with the greatest reluctance, for his own people with one voice expressed the desire that he should remain among them. "I have had seven years of happy struggle," writes Mr. Phillips, "and now the struggle is really over, and only the happiness remains. Among the poorest people in South Africa we have built five new churches, three houses for my assistants, and one schoolroom (acquired by purchase). All are now free from debt." Mr. Phillips proposed to commence his new work in January.—The Rev. W. Ashton's helper, Khobare, of Likhatlong, died a few weeks ago. He was for some years supported by the church at Highfield, Huddersfield, and was known by them as John Glendenning. He was about the same age as Mr. Ashton.—Mr. Ashton is in his seventy-ninth year—who has known him as a consistent Christian man ever since he has been in the country.—Many friends of Mr. A. J. Swann will be glad to hear of the useful work he is still performing in Central Africa as resident magistrate and chief collector of revenues and "recognised Sultan of Marimba in succession to the late Jumbo," in the British Central Africa Protectorate. He estimates the population under his jurisdiction at about 200,000. He has established a freed slave village, and in three months has captured seventy-five children, whom he has handed over to the Universities' Mission. His work is both delicate and interesting.—Mr. W. H. Nutt, of the Tanganyika Mission, has unfortunately again been attacked by blackwater fever, and it is feared he may have to return to England.—The Rev. C. D. Helm purposed leaving Hope Fountain for the Cape Colony en route to England before Christmas.

WOMAN'S WORK



SOME INDIAN WOMEN AND CHILDREN.

MAY I take you in imagination to visit some women and girls in our city of Mirzapur—women in most cases sadly ignorant, often very bigoted, or more often indifferent; but yet all women for whom Christ died, who have the hearts of women, and who can only be reached by their sister women?

Here is one, a Hindu woman, dressed in her simple *sári*, consisting of some yards of cotton stuff wound round her figure and over her head, with a plain, but pleasant, face, which lights up with pleasure as we go in. She has been taught for several years now by different workers in the Mission, and, though she is very slow still in her *reading*, we believe that she has learned something better—that the love of Jesus has really entered her heart. I have been to see her several times lately, and each time have been more pleased at the simple, earnest way in which she speaks of her faith in Him. One day I had been singing to her a hymn which she had not heard before, and she said: "That is a very beautiful one; I understand all about it, but it isn't in our religion, and my people won't like it if I say I believe it. They say: 'What is the use of singing things like that?'" She told me that she always reads these hymns when she has time, and that she really believes in Jesus Christ, and knows there is no other Saviour. I asked if she ever talked to others about Jesus, and she said yes, when she was with her friends she often talked to them

about the hymns she had heard sung. I feel sure that she is at heart a real Christian. Will you pray that she may have courage to confess Christ in her home and to follow Him truly in her life?

Here is another house where some Mohammedan women live. The man of the house is a tailor. If he comes into the room, the younger of the two women has to go away into a little inner courtyard until he has gone, as she must not be seen by or see him. She and her mother-in-law listen very attentively. They have had a good deal of trouble, several little children, relations of theirs, having died; but after any sorrow of this kind they seem to be the more ready to listen to words about Jesus and His love. The younger woman has learnt the text: "God so loved the world," &c., and sometimes she puts in a word which makes it mean "God sent His Son *for me*." They both told me, the last time I was there, that they did not believe in Mohammed, but in Jesus Christ. I do not think they understand so well as the Hindu woman what believing in Him really means, but feel sure that His work is going on in their hearts.

In a house near by is a woman who is very different. She professes to believe all I tell her about Jesus Christ, but all the time I feel as if she were really in her heart laughing at it. It is more difficult to teach a woman like this than others who openly oppose and say plainly that our religion is not for them. That is one great obstacle; they will say that Jesus is very good, but that He is not for them—they have *Rám*; or, perhaps, will try to make out that

Jesus and Rám are the same ; they cannot see how much nobler and more beautiful the life of Christ was than that of any of the gods in whom they believe. We have great hope of some of the children in the schools. They have not, as a rule, much help at home ; the parents have terribly little idea of the right way to bring them up, and either spoil or are unkind to them. Most of them are really very fond of their little ones, but have not enough determination to train them aright. One little girl of about eight years old, who goes to one of Miss Waitt's schools, tells her mother plainly that it is of no use to worship the idols, and says : "If it will speak to me, then I will give it food." It is a custom to offer something to the idol first before eating their own food.

Our work is often carried on under difficulties. Perhaps one woman will be listening while others are making a great noise over their grinding in the little stone hand-mills used out here, or, what is worse, over quarrelling ; babies will cry, goats run in and have to be chased away, or a woman will see a man passing carrying some article of food she wants to buy, and will call out : "How much will you take ?" and jump up to make a bargain with him. In the houses of the higher classes, where the women keep to their own special part of the house, there are fewer interruptions. The other day I had to teach a woman under rather funny circumstances. She had just been bathing, and had washed her hair and wanted to dry it ; so she climbed up on to a broad piece of wall dividing one part of the house from another, and sat perched up there, her dark hair spread about her and showing up against the bright blue sky behind. An old woman was cooking in an inner room, and they both wanted to hear, so I sat in the middle of the little courtyard and tried to talk to both of them. We were speaking about God wanting our hearts to be clean, so I said : "You have just been washing your chaddah ; your heart wants to be washed too." They generally wash their clothes also when they bathe, and they quite took in the idea that our hearts must be made clean also.

Will you pray especially for those who seem to be very near to the Kingdom, and also for those who as yet are so indifferent, who do not know their own need, and do not understand all the joy there is for them in Him who came to save the women of India ?

ELLEN STEVENS.

MISS FRANCES L. EVANS, of 11, Pembroke Road, Clifton, Bristol, the Secretary of the Missionaries' Literature Association, will be glad if friends who used to send papers and magazines to the missionaries in Madagascar will kindly continue to do so now postal communication has been resumed. They should be addressed "Per French Mail."

THE "JOHN WILLIAMS" AT WORK. HER FIRST ROUND OF THE SAMOAN OUT-STATIONS.*

(Continued from page 19.)

TAMANA.—We left Aroare at 11 a.m. on Sunday, and were set down at Tamana at 8.30 on Monday morning. We held the examination of the large school, and found evidence of fairly good work on the part of the teacher during the year. We had the meeting with the people, and Miss Schultze and Mrs. Marriott had a useful meeting with the women in the evening. We met the church members before leaving, and earnest words were addressed to them that they should be faithful to our dear Lord and Saviour even unto death, and that in all things they should walk worthy of their high calling. We have an able teacher here, who has a good grip of the language and the goodwill of the people. I was sorry to find that he has an old-standing ulcer in his leg, which is a great hindrance to him in his work. I would like to have taken him to Samoa for a change ; but what about these 728 people who would be as sheep without a shepherd ? I gave him suitable medicines, and a good supply of food, which will help the medicines, so I hope he will soon be better. We have a church roll of 250 people.

Onotoa.—We left Tamana at 8 a.m., and arrived here at 6 p.m. on the same day. The three pastors were soon aboard. During the passage ashore in the ship's boat I learned the state of things on the island. The teachers, I am sorry to say, are cowed at the efforts the Roman Catholics are making to get our people. Mr. Swayne, the deputy-commissioner for these islands, while helping us very much in our work, has a notion that we are too hard on our converts, and I am not surprised that he has. It does seem so to an outsider who has a superficial acquaintance with natives. He advised these people to have at least three festive days in the year : the Queen's birthday, the New Year, and Christmas Day. They have been obedient, and have given themselves completely to festivity on these days, and not to these days only but also to many other days. This has led to the revival of heathen dances which the pastors view with the greatest horror ; for those who take part in these dances practise the grossest licentiousness and make themselves drunk with kareve. The pastors begged me to speak to the chiefs to forbid this revival of a heathen dance. We spent some forty hours on the island, and visited every important village in it. We had two large meetings, where we met all the people of the island who have influence, and we besought the people to hold fast to the truths of the Gospel in which they have been taught by the noble men who took them the Gospel of Jesus during the time they were heathen ; to treat Roman Catholic priests with great kindness, but to

* From a report written by the Rev. John Marriott.

reject their doctrines and their presents. The people were all excited at the story that a new Roman Catholic Mission-ship was to visit them, laden with presents for those who will accept their doctrines. I pointed out to the people that they would have to give up their Bibles if they accepted the tenets of the priests. At one of our big meetings Mr. Cullen, second officer of the *John Williams*, gave a bit of personal experience which had a thrilling effect. He had been brought up a Catholic, and had never read his Bible till he was upwards of twenty years of age. After these meetings, the chiefs told us they were ashamed that they had allowed the dancing festivities to go to such lengths, that from that day they would forbid these orgies. This decision of the chiefs gave us very great pleasure. We felt that our painful journeys in a fearfully scorching sun had not been in vain. There is a population here of 1,425, and only 252 of these are church members. There are 368 scholars in the schools.

Peru.—We left Onoatua at 10.30 a.m. of the 4th of July, and were at the anchorage in Peru at 5.30 that same evening. It is in islands like these where time is gained by a new steamer. It has often taken a week in the old barque to do this journey. It makes one very indignant to find that the Roman Catholic priests have introduced their *lotu* after we have had teachers here for over twenty years. The people were contented, they were all found at our services on Sunday, they were supporting our Samoan pastors and giving good contributions to the Society every year, and all their children were being taught in our schools. We have had five well-trained pastors on the island, and they have done a good work for the people spiritually, mentally, and in temporal matters, for the island is being marked out for a good wide road. Roman Catholic priests began to spy out the land, and then came in force. A mission party has left Sydney this year, consisting of four priests, seven nuns, and three lay brothers, all from France. The leader of this party told the people of Sydney that the most cordial relations have been all along maintained between the Catholic and other missionaries there, and that their presence was not an unwarrantable intrusion. So far as our islands are concerned, these statements are very untruthful. The Roman Catholic Mission-ship has landed all sorts of things to be stored in the priest's house for distribution to all who will accept their *lotu*, such as tobacco, biscuits (ship), garments to wear, prints and calicoes, and money. If a man receives any of these articles, he is looked upon as a Catholic, and his name and the name of his estate are written in a book, and everything is done to bind the man to the R.C. *lotu*. It was most distressing to me that I had to bring our two best teachers in Peru to Samoa. Siose had a deep-seated ulcer in his arm last year. Mr. Newell gave him medicine for this, which cured him. During the year he has lost his brave, energetic wife, at which he seemed heart-broken. He has four

motherless children to care for, so I could not leave him, for the Samoan Committee had given him permission to go on furlough, on account of his sickness. He has a splendid grip of the language, and is a worthy son of Tema, who did noble service for over twenty years in one of the islands of the Ellice Group. Then what shall I say of Samuelu? He has done twenty-four years' noble service for God in these islands, more especially in Tamana and Arorae. He has done a splendid year's work, showing what can be done here if we had only suitable men. When I told him the request of the Committee that he should stay another year, he was greatly distressed, and told me several reasons which were most urgent that he should be with his family in Samoa. Moreover, he had been prepared to leave for several years. We felt that we must allow him to leave—I fear never to return. This was most distressing to us. I left a very worthy couple in his place. Tavita is a native of the Gilbert Islands, and has had a good course in Malua. He was able, from his knowledge of the language, to begin his work at once. If it is true that God does not bless the work of discouraged men, then I fear it is a bad look-out for Peru this year. I left the island with a sad heart. Why will not Roman Catholics go to heathen islands? Why will they wait till an island has received the Word of God, and then land and throw all our people into confusion with their hateful accommodation to native ways and habits? Miss Schultze took the examinations of schools here, and also gave addresses to women, Mrs. Marriott assisting. We addressed three large companies of people on the island, through good interpreters. May God add His blessing to our labours in Peru.

Nikunau.—We left Peru at twelve o'clock at noon, and were set down at Nikunau on Saturday evening. The six pastors soon assembled, and presented their statistics and their report of work. Next day was the first Sunday in the month so we arranged to have the Lord's Supper. There is a population here of 1,809 people; 417 of them are communicants, and 417 boys and girls in the schools. The bell was struck for a united service at 8 a.m. on Sunday. The large church was filled with a well-dressed congregation. The singing was beautiful and very hearty, and the spirit of the meeting was all that could be desired. What a contrast to my former visits in 1883 and 1887, when this island was a heavy burden to us! The contrast was simply delightful. There was so much to depress in Onoatua and Peru; hence our joy in the success of our brethren in Nikunau. There were some 200 church members present at this delightful service. After the cheering services in the morning, we (Mrs. Marriott and I and the children) went in a rickety boat to Nekumanu, some twelve miles distant, where we had a repetition of the same delightful experiences we had had in the morning. Liuvao's fine church was filled with worshippers, all so eager to listen to our addresses. Mrs. Marriott had a meeting with the women of this part of the island in the

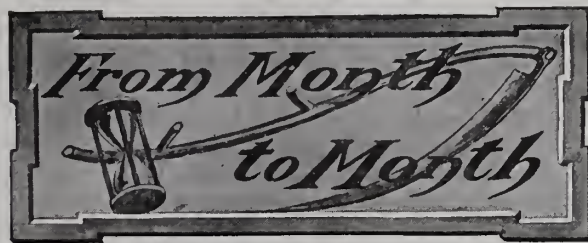
evening; while Miss Schultze addressed the women in the afternoon at the part of the island where we had been in the morning. We spent a very pleasant evening with our teachers and their wives. The next morning I held the examination of the schools at this end of the island, whilst Miss Schultze examined the schools at the other end. I then had a meeting with the rulers of the island, and urged them to consecrate themselves to the dear Lord, and do their best to help His cause here. After this meeting, our bonny ship came steaming up with Miss Schultze and the other teachers and their wives on board. We then had a long discussion with the teachers on their work. They put many questions to us re their attitude to the Roman Catholics—happily only a few. They (the Roman Catholics) have not met with much success, after having kept the island in the greatest confusion for some three years. After addressing them and commending them to the care of our gracious God, we bade them good-bye and left for the ship, very grateful for all the tokens of success God had granted to His servants on this island. I could not but remember my former visits. I landed here in 1883, when there was a large party which still remained heathen. They looked very heathen indeed, and very repulsive. To my delight, on leaving they filled the ship's boat with their feather gods, which were so dirty that Captain Turpie hesitated before receiving them on his vessel, but we agreed that when we got out to sea we would throw them overboard, which we did. On my second visit, in 1887, the island was still in darkness, so that I had little joy in my visit. When I left this time they filled my boat with their weapons of war, which were very long sticks with branches, with shark's teeth attached nearly the whole length of the stick from the handle. We were reminded, by a pleasant surprise we had on reaching the top of the ship's gangway, that our work was done. The captain, officers, and crew gave us three ringing cheers to welcome us. The ship's head was then turned for Samoa, which we reached in nine days, so different to the twenty-five days sometimes of the old barque, beating every mile of our way to the distress of all on board.

We left Nikunau with 44 native passengers. There were 7 youths for Leulumoega High School, 4 adults for Malua, 4 girls for Papauta Girls' School, 3 pastors' sons to take to their homes in Samoa, 1 labourer for Papauta, 4 pastors and their wives and children, and 2 servants.

To our great sorrow, we had to bury Samuela's little daughter Nellie at sea, when 400 miles from Samoa. The child was ill when she was brought on board at Peru, and died of convulsions. We buried her with all possible respect, the captain and officers being present. The parents' hearts were greatly comforted at the short address given by myself, assuring them that the Good Shepherd will still care for their precious one, and will one day command the sea to give up the dead which are in it. The parents bore the trial with true Christian resignation, which was very touching to see.

Miss Schultze, Mrs. Marriott, and I have to bear testimony to the uniform kindness and help of Captain Hore and his officers during the voyage. They showed great patience and kindness to the unusually large number of native passengers whom we have had on board during the whole voyage.

Miss Schultze rendered very efficient help to me in examinations. She and Mrs. Marriott had women's meetings in all the islands. The women very greatly appreciated these meetings. The sewing examination for the girls and these meetings increase very much the usefulness of the visit to our out-stations.



Notice to the CHRONICLE'S "Own Correspondents."—
Intelligence should be posted so as to reach the Editor
by the 10th of the month preceding the new issue.

CHINA.

WRITING in the middle of November, GOOD WORK AT Dr. G. P. Smith reports signs of blessing TIENTSIN in the hospital at Tientsin. Three patients HOSPITAL. had entered their names as inquirers

during the preceding three weeks. One was a young scholar who had been cured of opium smoking, and who acknowledged that his memory had been impaired by the habit, but was now improving. Another case was that of an intelligent Hunan soldier, who has been spending the time he has been at the hospital in searching the Catechism and other books, and who shows by the calm smile on his face that he has got the gift of salvation. Dr. Smith has also heard from a friend that, while travelling to Chi Chou, he met many soldiers who had been treated in the Tientsin Hospital, and one in particular had given evidence of his conversion, and had proclaimed the fact among his fellow-villagers. The following official communication from the Tientsin Municipal Council has come as a further encouragement to Dr. Smith:—"I have been requested to inform you that the British Municipal Council have decided to make an annual subscription of taels 50 to your benevolent hospital which they beg you will accept. The Council feel it their duty to support so important an institution, bearing in mind the benefits many of the municipal employes have had in the past, and are likely from time to time to have rendered to them in the future."

THE Rev. S. F. Meech paid a visit to CHI CHOU the Chi Chou Mission, at the close of MISSION. the annual meetings of the Peking District Committee, in order to preach at the autumn gatherings of the churches in that district. From his experience at the first service held in the Hsiao Chang Chapel he is able to bear emphatic testimony to the need of a new and larger building. The missionaries are already heavily taxed by the financial assistance they give to the work, and the little congregations at the out-stations have their own places of worship

to provide and support. October 15th was the day fixed for the annual service and feast, and there must have been 450 Christians and inquirers present. Mr. Meech was much pleased by the quietness and orderliness of the service, the singing being hearty and the people attentive. It was the first time Mr. Meech, in his long experience, had had the rare pleasure of preaching to such a number of Chinese Christians, though he has addressed larger heathen audiences. Mr. Meech attended other similar meetings in the district, and thus sums up his interesting visit:—"I rejoice much with the brethren in the work accomplished, and in the promise of progress which seems to cover nearly the whole field. I was very pleased to find, too, the number of old converts, some of twenty and more years' standing, who are now earnest, active workers, serving as deacons in their village churches, and helping on the good work by word and by example."

INDIA.

MEETINGS in celebration of the Society's CENTENARY CELEBRATION IN CALCUTTA. Centenary were held at Calcutta in the middle of November, and were marked throughout by a spirit of real earnestness and quiet enthusiasm among both European and Bengali adherents and friends of the Society. Special sermons were preached on Sunday, November 17th, in our own chapels, by the Revs. N. L. Dass, W. G. Brockway, B.A., and T. K. Chatterjee. "On Monday, Tuesday, and Saturday," reports the Rev. A. W. Young, "we met on historic ground, within the walls of Union Chapel, itself a monument of the zeal of the earlier missionaries, even were it not for the many inscribed tablets which bear testimony to the men who so bravely and so nobly pioneered the work in this district of Bengal. At the first and last of these meetings the magic lantern played an important part in illustrating the vast extent of ground which has been covered by the Society. Perhaps the most important meeting of the series was that which was held on Tuesday evening, under the presidency of J. Pratt, Esq., C.S. After the singing of a Centenary Hymn, Miss Robinson read a paper, reviewing the various branches of work amongst women in Bengal, notably that carried on in the zenanas, schools, and in the Sunderbunds. This was followed by speeches from K. C. Banerji, Esq., M.A., B.L., and the Rev. D. Reid, M.A., B.D., the former of whom paid a tribute of warm praise to the Society for the front rank which it had always taken in every branch of missionary enterprise in India and other parts of the world; and with reference to Calcutta instanced, amongst others, the case of the Translation Committee, the Pension and Tract Society's work. The Chairman, who is himself the son of a missionary (the late Rev. G. Pratt, of Polynesia), testified to thorough sympathy with the Society, and related many instances of noble work accomplished by the Society in the South Seas and in other

lands. Wednesday found us amid a change of scene, but with no diminution of interest; and a vivid proof of the progress made by Christianity in this, the chief city of India, was presented by the congregation of native Christians, who quite filled the chapel, and who had gathered together to do honour to the Society to which they owe so much. The chair in this instance was taken by the Rev. T. W. Warne, B.D., and speeches in Bengali were delivered by the Rev. A. Jewson, and again by K. C. Banerji, Esq. The large hall of the Institution, almost filled with a large gathering of past and present students of the College, on Thursday evening was a sight also worth seeing. After prayer, offered by the Rev. C. N. Banerjee, B.A., once a boy in the school, the Rev. J. P. Ashton, M.A., gave an outline sketch of the progress of the Society's educational work in Calcutta, in the course of which reminiscences of past days and reference to former principals and professors drew forth hearty applause from the audience. This, in turn, was followed by a lecture by the Rev. W. R. Le Quesne, on the nature of the first efforts made by the Missionary Society's agents in other parts of the world. A very successful meeting of a social character was held in the hall of Hastings Chapel on Friday evening. After a brief introductory address by the Chairman, the Rev. A. B. Wann gave us some strong words of encouragement and advice, deduced from a retrospective and prospective view of the work of foreign missions, whilst Mrs. Brockway dealt with the development of women's work, and illustrated her speech with incidents culled from her personal experience in Berhampur. Music—vocal and instrumental—rendered by the friends of Hastings Church, gave variety, and added pleasure to the doings of the evening. The children's meeting was the best attended of the series, and very much did the young people seem to enjoy the meeting presided over by the Rev. W. Carey, and addressed by the Rev. L. Lamb, M.A., Mr. Kestin, and the Rev. W. R. Le Quesne, and illustrated by magic-lantern views. We concluded the celebration on Sunday, by the holding of special services at Hastings Chapel, at which Centenary sermons were preached by the Revs. N. L. Dass, C. N. Banerjee, B.A., and T. K. Chatterjee."

MADAGASCAR.

THE six-monthly meetings of representatives of the churches in Imerina were THE ISAN-ENIM-BOLANA. held at the capital on November 6th and 7th, having been postponed for three weeks, during which time the missionaries had succeeded in greatly reassuring the minds of the people as to the purposes of the French authorities. There was a full attendance at the meetings, which were very successful, as testified by the Rev. J. Wills, who says:—"The address of the Chairman (Rev. J. Peill) on the 'Kingdom of God' was most timely. The minds of the people had been prepared, as never before, to receive the teachings as to the spirituality and unworldly

character of that Kingdom. The address, which was most able and suited to the audience, was listened to with breathless attention, and will be printed and largely circulated. After much conversation on the return of many to heathen superstitions and practices, it was urged that kindly and earnest efforts should be made by all Christians to recall the lapsed brethren to faith and trust in the true God. An important change was made in the constitution of the Committee, so as to include two delegates from each country district as well as city church, thus raising the number of the Committee from thirty to sixty members. The subscriptions brought to the meeting showed, as expected, a great falling off. We very anxiously hope, however, that they will speedily recover, as we have ten native missionaries dependent on the funds of the I.E.B., and many other places sadly need evangelists to be sent to them."

THE Rev. C. Collins, of Farafangana, VISIT TO KING has frequently been urged by the king of TSIMIVONY. a tribe living to the west of his station to pay him a visit. In September he prepared to do so, and was provided with an escort by the king, who promised faithfully to protect him and his company. At the confines of Tsimivony's kingdom, his headman and others were waiting for Mr. Collins. The morning after reaching their destination, the king received him most kindly, and he had a long talk with his host, begging him to allow the missionaries free entrance for work, and to cease from stealing and fighting and enslaving people. The king gave him full permission to erect schools, gather children, hold services, and teach and preach. Mr. Collins forthwith held a service in the town court, and within a few feet the idols—rude images in wood of a man and woman about two feet high and clad in dirty rags—stood under a small thatched covering. Next day a short examination of the thirty-two children who presented themselves was held, a number of small prizes being given away. The rest of the time was given up to feasting. Mr. Collins regards it as a fine opening for an adventurous missionary. No missionary had ever been to see them, and only one foreigner—a Creole trader. The people threw off the Hova yoke years ago, and live a wild, free, Adullam-like life. Many years ago, two of their number were captured by the Hovas and carried to the interior. They were kindly treated by their masters, and were brought up under Christian influences. When redeemed from slavery, they returned to their native villages, and ever since have been as a light in the darkness. By quiet, unremitting diligence they have succeeded in erecting two small schoolrooms, and in each a few children are gathered every day, and taught and directed to the Lamb of God. On Sundays a few elder folks are got together, and a simple service of praise and prayer is held. "Wonder of wonders!" adds Mr. Collins. "Only yesterday a messenger came from a tribe situated north of the one I visited asking me to visit

their king, and the king himself urges me to go as soon as possible, promising me also an open door for the Gospel. What am I to do?"

SOUTH AFRICA.

THE new church at Hope Fountain was NEW MATABELE dedicated on September 15th. It is to CHURCH. be known as "The Centenary Tabernacle," and has given quite an imposing appearance to the station. The Sunday congregation seldom numbers less than one hundred natives. The cost of the new building (over £400) has been met without any assistance from the Society.

CENTRAL AFRICA.

IN December we received a product of HYMNOLOGY. the Forward Movement in our Tanganyika Mission, in the form of the first Kimbwe hymn-book, to be kept, the Rev. D. P. Jones says, as a souvenir of the Centenary year. It means a good deal to the Mission, and marks an epoch in its history. The first idea was to prepare a hymnal, but when the first three tunes had been set up the makeshift tonic sol-fa requirements ran out. The first sixteen pages were set up by Mr. Nutt and the Rev. W. Thomas, and the remainder by Mr. Jones, who goes on to say: "It is only by dint of patience and perseverance that we have done even this; for what with a nutmeg-grater roller, and a native to roll, to say nothing of the clouds of dust that were continually swept into the printing room, we had no small difficulty to contend with." Mr. Thomas says the book will be of great service. "From the initials to the hymns you will see there are quite a number of hymnologists out here—the climate may have something to do with it."

ON returning to his station from the A NEW Committee meeting at Fwambo, Mr. Jones CHURCH. spent a Sunday at Niamkorlo and preached to the largest congregation he had seen in Central Africa. There must have been 700 people present, and it was a cheering sight. On the following Thursday (August 22nd) a memorial stone in the new church was laid by Mrs. Purves. Copies of the new hymn-book, the Society's CHRONICLE and *News from Afar*, and the *British Central Africa Gazette*, together with cloth and beads to represent the currency, were laid in the cavity, the ceremony being witnessed by a large crowd of natives. Mr. Purves had been fortunate enough to discover an excellent quarry near the lake shore, whence huge slabs of grey freestone were dug, which looked as if they had come from the mason's hand, so regularly did the seams lie. "It is amusing to see the children now busy on the lake shore," says Mr. Thomas: "building stone houses and churches. The African in that respect is not very different from the child at home."

SOUTH SEAS.

"It is with much regret," writes the Rev. E. V. Cooper, "that I have to announce the death of the Queen of the Manua group of islands, the most eastern of our Samoan Mission under my supervision. It was only in September last that the CHRONICLE contained a report of the deeply interesting address which she gave at the opening of a new church building, in the chief settlement of Taŭ, in May. This good Christian girl was born on December 31st, 1872, and at the age of eighteen and a half years became Queen of Manua, being the thirty-fifth ruler of the group in the direct line from Moa, the first king of Manua. Her name was Margaret; her mother, whose place she was called to occupy as ruler, being of the royal line direct. From before her anointing to the position of queen, Miss Young (daughter of Mr. and Mrs. A. Young) was a girl of quiet ways, of firm temperament, and very thoughtful; to these have been added the very marked trait of a sincere desire to live a Christian life. She will long be remembered by her people for her consistent Christian living, for her strong desire to govern as a Christian ruler, and for the constant exercise of prudence in all public affairs. In September, without any signs of illness, she began to fade away. She was very happy in the feeling that the call had come to her, and with joy she responded. She did not cease reminding these about her of her Saviour. She observed to her pastor, on one of his visits: 'God forbid that I should glory, save in the Cross of our Lord and Saviour Jesus Christ.' On another occasion, she reminded those about her of Christ's words: 'I am the way, the truth, and the life. Some two hours before passing away, she took farewell of her parents and the rest of the family, and then requested her father to allow her chiefs and people (after an old native custom) to take her away. She was thereupon carried by the chiefs themselves to the Government House, and near to her own house, and there she was laid—near to the very spot on which she sat when she entertained Captain Hore, Mr. Goward, and myself, in May last, with the making of 'The Queen's Cup' of Kava—surrounded in her last moments by hundreds of her people. She exhorted the chiefs and the people to live at peace always, to hold fast to the Kingdom of God that had come to them, and to be kind to God's servants, the pastors. Then she asked for a little service, and it was at the immediate conclusion of the prayer, as the 'Amen' had been pronounced, her spirit took its flight, to be with God for evermore. She was greatly beloved, and her memory will long be revered in Manua. The visit of the new *John Williams* last year gave her intense pleasure and satisfaction, which she showed by many kindly acts done in a quiet way. She was also present at, and greatly enjoyed, a little 'Centennial' service, held at Taŭ, by the native pastor, on September 25th. During her last days she presented a very fine bell to the new church. A monumental stone will mark her grave, and on it will be inscribed in Samoan: 'My last words to you are these: Love one another.'"



AMONG recent books and booklets comes one on "Christian Chivalry," by Thomas Phillips, B.A., Kettering, addressed to young men in the cause of the Kingdom. It is a stirring appeal to the Christian youth of our land to be heroic and daring, and "to attempt great things" in the service of Christ. Published by Mr. H. R. Allenson, 30, Paternoster Row, as an artistic booklet in narrow 8vo, it would make an excellent Christmas reminder of what Christian young men should be. It is essentially missionary in scope and spirit.

THE "American Board of Missions' Almanac" for the present year is a useful little compendium, published in Boston, U.S.A. Information is given about currencies and postages in mission lands, and a list of the foreign missionary societies of Great Britain, Germany, &c. The summary of Protestant Foreign Missions of the World is more complete than in any previous year, and the statistics are pretty well up to date. An interesting item of missionary intelligence is given for every week day in the year, and the Almanac, which contains upwards of forty pages, is profusely illustrated.

THE "China Inland Mission Almanac" for 1896 is of a very novel and interesting design, being in the form of a large Chinese scroll. Its illustrations are a portrait of the Rev. J. Hudson Taylor and some sketches of Chinese people, &c. The daily texts are carefully selected, and the scroll, which presents an unique appearance, is sent, post free, for the small sum of 1d., on application to the C.I.M., Newington Green, N.

THE Irish Presbyterian Church has issued a dainty little brochure, entitled "Ten Years of Zenana Mission Work," at a penny, to be had of Mrs. J. C. Steen, 30, College Gardens, Belfast. The six chapters, all well illustrated, treat of the various sides of women's work to women, and we are given many interesting peeps of the secluded, down-trodden lives of our sisters in the zenanas of India.

MR. W. RICHARDSON, of South Cave, East Yorkshire, has presented to the Society a copy of "A History of South Cave, and of Other Parishes in the East Riding of the County of York," by John George Hall, published by Edwin Ombler, of Hull. The volume is of archaeological and local interest in the main, but contains references to the Rev. Charles Barff, of Polynesian fame; to Mr. Thomas Blossom, another South Sea Island missionary of the Society; and to the Rev. Barnabas Shaw, a well-known pioneer of the Wesleyan Missionary Society in South Africa. Mr. Richardson is carefully collating all information available respecting the Rev. Charles Barff, and is especially desirous of obtaining a portrait of that worthy.



THE recent atrocities in Madagascar and China, still so fresh in our memories, seem to pale before the terrible and awful wrongs that are being enacted in Armenia. Day by day we read a sickening tale of murder, torture, pillage, and other nameless horrors, and while the Powers of Europe, watching each other, hesitate to act, our brothers and sisters are dying in thousands, and it would appear that the total extinction of these poor Christians will ere long be an accomplished fact. How long are these things to be allowed to go on?

THE Mohammedans in North China appear to be doing their best to copy their brother fanatics of Turkey. We are deeply concerned to hear that the Mohammedan rebellion which began in Kansuh seems to be growing in extent, and spreading into the adjoining province of Shensi. A great gulf of religious prejudice and hatred divides the Moslems from their neighbours here as elsewhere. The rising seems pretty general, and the authorities are helpless. Fighting, torture and slaughter of women and children, fire, and other appalling deeds are the order of the day, which bids fair to rival the state of things in outraged Armenia.

THE little church in Formosa has now a martyr-roll of its own. Some of the native Christians in Kagi, who were unjustly charged by the "Black Flags" of being in alliance with Japan, have been executed without any trial, and their property burned.

WHEN Mr. Henry M. Stanley was at Lake Victoria eighteen years ago, there was not one missionary there. To-day, he says, there are 200 churches and 40,000 native Christians, many of whom are enthusiastic converts, and would spend their last penny to acquire a Bible.

It is not, perhaps, generally known that the Sandwich Islands have a large population of Japanese and Chinese who flock there for work. There are more than 10,000 Japs engaged in the sugar plantations alone. They are brought more or less into contact with the Christianity that fills those shores. There are eleven Japanese preachers and evangelists on the islands, who are doing a noble work amongst their fellow-countrymen when so far from their own homeland. May that work spread until it reaches and covers the great land of Japan itself!

GREENLAND, with its population of 10,000, is almost entirely Christianised by the Moravian, Lutheran, and Danish missionaries.

At the beginning of this century the Bible could be studied by only one-fifth of the earth's population; now it is translated into languages that make it accessible to nine-tenths of

the world's inhabitants. Statistics show that during the past hundred years there have been three millions of converts in the heathen world.

MISSIONS to Mohammedans have of late years found a special and ardent advocate in Pastor Faber, a Lutheran minister in Saxony. His efforts resulted in the sending of two German missionaries to Persia, to work directly among Mohammedans. They settled at Urumiah, were received in a very friendly way by the Mohammedans, and were cheered by finding a spirit of willing inquiry into the truth of Christianity. But the Persian Ambassador at Berlin, a fanatical Moslem, had become acquainted with some of the writings of Pastor Faber, which he sent to the Shah, and secured the expulsion of the German missionaries from Persia, to the great sorrow of the inhabitants of Urumiah. One of them died from exposure and malaria, on his way through Asia Minor, in March of this year. This defeat has only had the effect of stimulating the friends of the Mohammedan Mission to further efforts. Four theological students of great promise, and a fully qualified lady doctor, have placed themselves at the disposal of the Mission. Pastor Faber has just returned from a journey to the Russian Caucasus, where he has enlisted the German Lutheran Pastor von Bergmann, brother of the celebrated surgical professor at Berlin, for the Mohammedan Mission in Persian Khurdistan. His long acquaintance with Oriental affairs specially qualifies him for this service; while, being a Russian subject, he will enjoy the peculiar protection which is granted to Russians in Persia, and will be allowed to carry on the Mission unhindered. He will begin his work in the autumn of this year, and will shortly be followed by one of the expelled missionaries, who is now studying medicine in order that he may enter Persia as a doctor.—*Der Missions-Freund*.

"ONE of the pleasantest days I have had since I came to Midongy (among the Betsileo) was one Sunday when I was in the large town of Isandra, three hours east of this place. The town lies on the top of a steep mountain slope, and the houses are built in the midst of great boulders, so that even on a near view the town itself looks like a mass of screes. A European could hardly find his way in it without a guide, through its narrow winding labyrinths and its difficult ascents from one terrace to another. At the lower end of the village is a great block of stone, whose surface is quite smooth and flat, and which can be easily reached from above. This rock has hitherto served as a church and school, since there is no other place in the town flat enough. When I drew near the village that Sunday, a crowd of people were already gathered in this singular church, listening very devoutly to the singing of the children, which reached my ear far out on the plain in that quiet morning hour. I could hardly believe my own ears, that this Christian song was sounding towards me to-day from that old robbers' nest. And it was still more wonderful to me when I got so near that I could hear the words of a verse with this meaning: 'I am a stranger on earth, my heart longs for Thee, O God?' How I longed to think that these words came indeed from the heart, as I verily believe that they will come, as surely as the Gospel of Christ has the power to waken that longing. When I came up to the assembly I was met only by glad and friendly faces, and there was great quiet and attention during

the service which followed. If ever I felt the Lord's presence, I felt it then, and when I left them at evening I rejoiced over what I had seen and heard in a place which was once so dark."—*Norsk Missionstidende*.

A GLIMPSE at a leper settlement in Madagascar:—"We have not time to visit many more, but we must go to see Rajoanarivony. He lies on his bed of pain, and his wife, who sits by his side, scarcely looks much better. He is very emaciated; he has been ill nearly two years; more than half his fingers and toes are eaten away by the disease; but, what is worse, is the great difficulty he has in breathing. In the midst of all these trials we try to speak a word of consolation, but how astonished and glad we are when he asks us to sing a hymn of praise! We sing a heavenly song of rejoicing, and then leave him. He is one of the happy ones. This I call honouring God, when a man in the midst of such suffering can praise and magnify Him."—*Norsk Missionstidende*.

THE Paris missionaries in the French Congo State have been cheered by the conversion of a chief and his son, who enjoyed an immense reputation as fetish-men throughout a wide district. If a sick man possessed by an evil spirit had to be cured, or the guilty person found out who had bewitched him to death, it was to Akele the people came. But one day his heart opened to the preaching of the Gospel, and he decided to renounce his fetishes and the gain they brought him. He gathered together all the people of his village, and announced that he no longer believed in spirits, but in the one God, Creator of heaven and earth. Then collecting his fetishes and all the instruments of his trade, with the help of his son, he threw them into the lake before the eyes of all the people. There was a great sensation among the villagers, and they expected to see these sacrilegious men fall dead. But nothing happened, save that the former fetishmen repaired to the Mission settlement, and asked to be received as catechumens.—*Journal des Missions Évangéliques*.

THE American Congregationalists in Japan are at present facing a very serious question. Their churches, which, like those of the Presbyterians and Anglicans, have formed themselves into a sort of union, and until now have formed the most important body of churches in Japan, have lately declined all further support from America. They claim at the same time perfect independence in the conduct of the business of their churches. The congregations had already enjoyed a large measure of independence, in accordance with Congregational principles, and made important contributions for church purposes, but whether they are yet ripe for complete independence is doubted by many missionaries. And if the management is for the future to be in the hands of the native church, what will be the relationship of the missionary to it in the future, especially as regards the further prosecution of missionary work? In order to examine these questions in their whole bearing, a deputation is shortly to be sent from America to Japan, which will decide the matter.—*Evangelisches Missionsmagazin*.

A CHINESE Christian newspaper will appear in the course of this year in Canton under the name of *Light*. The editors of this new paper will be the two Christian preachers—Wong Yuk Cho, in Hong Kong, and Au Fung Chi, in Canton. It is intended

first of all for the newspaper-reading members of the Christian community in the South of China, especially of the Canton province, but it is hoped that it will also win another circle of readers, which until now has been untouched by the influence of Christendom and Western culture. It is a fact that whole communities of educated people in China never enter either the house of a missionary or his preaching-hall, avoid all intercourse with foreigners as a matter of principle, and consequently are bound in prejudices of every kind. To such as these the newspaper will not only bring information about current events in the West, but will also enlighten them about such uses, manners, and customs of the West as the Chinese might learn from. Above all, it will seek to make the Chinese acquainted with the principles of the Christian religion, on which Western civilisation ultimately rests, in order to awaken in them the desire to examine and appropriate the Christian faith.—*Barmer Missionsblatt*.

ANNOUNCEMENTS.

ARRIVAL IN ENGLAND.

MISS GEORGINA L. SMITH, from PEKING, China, per steamer *Shanghai*, December 25th.

DEPARTURES.

MRS. JOSS, proceeding to BANGALORE, on her return to South India; MRS. FIELDS, and child, returning to NEYOOR, TRAVANCORE; MISS E. A. GERMAN, appointed to COIMBATORE; MISS F. A. WILLIAMS, appointed to BELLARY; and MISS S. H. MUDIE SMITH, proceeding to TREVANDRUM, TRAVANCORE, embarked for MADRAS, per steamer *Malta*, October 27th.

THE REV. A. A. DIGNUM and MRS. DIGNUM, returning to SALEM; REV. W. H. CAMPBELL, M.A., B.D., and MRS. CAMPBELL, returning to CUDDAPAH, South India, embarked at Liverpool for MADRAS, per steamer *Clan Matheson*, October 31st.

THE REV. R. J. WARD, returning to MADRAS, South India, with Miss WARD, embarked per steamer *Chusan*, December 12th.

MR. E. PAUL TURNER, M.R.C.S., L.R.C.P., appointed to HANKOW, China, embarked for SHANGHAI, per steamer *Arcadia*, December 20th.

MISS E. E. GLASSON, proceeding to SAVAI, Samoa, South Pacific, embarked for Sydney per steamer *Cuzco*, January 10th.

THE REV. W. SHADFORTH, appointed to SHANGHAI, China, embarked per steamer *Rome*, January 17th.

BIRTHS.

CURWEN.—November 12th, at Peking, China, the wife of Mr. Elliot Curwen, M.B., of a son.

PARKER.—December 6th, at Benares, North India, the wife of Rev. A. Parker, of a daughter.

MARRIAGES.

STEVENS.—READ.—November 14th, at the Presbyterian Church, Singapore, by the Rev. J. A. B. Cook, the Rev. H. J. Stevens, of Canton, China, to Miss N. Read, of Clifton, Bristol.

RICE.—EDGAR.—January 15th, at Grafton Square Congregational Church, Clapham Common, by the Rev. J. Guinness Rogers, D.D., assisted by the Rev. R. Lovett, M.A., the Rev. Edward Rice, B.A., of Chik Ballapur, South India, to Lillian, youngest daughter of the late Mr. Wm. S. Edgar, J.P., of Combe Warren, Kingston-on-Thames, and of Mrs. Edgar, of St. Anthony, 51, Cavendish Road, Clapham Common.

VALEDICTORY MEETING.

A meeting to take farewell of the REV. WILLIAM SHADFORTH, on the eve of his departure for Shanghai, was held at Abney Congregational Church, Stoke Newington (where he was ordained in June last, prior to entering upon temporary service in connection with the church), on January 15th. The Rev. T. D. Rutherford, M.A., presided, and offered the valedictory prayer. The Rev. W. Spensley led the opening devotions. The Rev. A. N. Johnson, M.A., Home Secretary, spoke on behalf of the Society, and Mr. Shadforth recounted the steps that had led to his acceptance for foreign mission work. Mr. Shadforth's field of labour was described by the Rev. W. Muirhead, D.D.

TO SUBSCRIBERS.

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